



Nullifiers OF ISLAM

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By
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(may Allah accept him)

Today we will talk about the 4th nullifier of Islam: **[Whoever believes that some guidance other than that of the Prophets (PBUH) is more complete and that someone else's judgment is better than his judgment, such as the one who prefers the judgment of the Tawaghit (pl. of Taghout) over his judgment, then he is a disbeliever.]**

It is known to Muslims by necessity that the rules of Allah are the best of the rules and the way of the prophet PBUH is the best of ways. Allah says in Sourat Al-Maidah: 50 **"Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]?"**

But those whose hearts are still in doubt and hypocrisy, they prefer the rulings of Jahiliyah (old rulings or modern rulings) over the Allah's rules. Implementing the rules of Allah on his servants is a very easy thing due to its compatibility with the natural instinct.

But those whose hearts have sickness keep making excuses to avoid implementing them such as seeking acceptance and recognition from the west or making it sound very difficult to implement the rules of Allah or by claiming things like **"These rulings are obsolete and not compatible for our time or place"**.

If we look at the first state of Islam founded by the prophet PBUH in Madinah and try to find the statistics of how many robberies took place at his time or how many cases of adultery were recorded or how many alcohol consumption cases were recorded. Now let's compare that with the statistics of today, how much Zina, rapes and robberies take place.

People have become experts and professionals in robberies and made adultery widespread through well-es-

tablished networks. We seek refuge from the evil of Zina, it is narrated that the prophet (PBUH) said if Zina (Fornication) becomes widespread amongst people then Allah will punish them.

If we also look at the high homicide rates today, you'll be surprised. Murder has become so widespread to the extent that the one killed doesn't know what he's getting killed for. And this one of the signs of the nearness of the Day of Judgment as was foretold by the prophet (PBUH).

Due to this widespread corruption, we hear of things beyond imagination. This is all a result of abandoning the rules of Allah for man-made laws and as the proverb says: **"Whoever feels safe from punishments will be misbehaved"**. That atmosphere of corruption is a fertile ground for anyone to fulfill their desires any way they want.

Another thing is about these man-made laws, they're like the idols which were made from dates at the time of Quraysh, and whenever one of them felt hungry they eat these idols. Same with these rules many times, we notice that whenever one of their rules goes against their wishes, they simply change it for a different one.

Allah is the one who created us and He is the one who knows his creation best, and He is the one who revealed His book to us, His book is above all books. Allah says in Al Mulk: 14: **"Does He who created not know, while He is the Subtle, the Acquainted?"**

Allah knows what is better for His servants, and He knows what's better for their community. Any crime which has a specified punishment from the Quran/Sunnah is the best rulings due to the wisdom of Allah and only His rulings will have a positive influence on His servants if only they knew...

Shaykh Muhammad ibn Abdul-Wahab talked about another widespread nullifier “ **Whoever believes that some guidance other than that of the Prophets’ (PBUH) is more complete and that someone else’s judgment is better than his judgment, such as the one who prefers the judgment of the Tawaghit over his judgment, then he is a disbeliever.**”

Some of the Murjiah of today claim that “**The Shaykh said whoever believes....**” In order to restrict this nullifier from a nullifier by action to a nullifier by the heart which leads them to not declare the ruler who doesn’t rule by the rule of Allah as a Kaffir unless he believes in his heart.

To refute this, we say: The Shaykh never restricted it; we wonder where you came up with such restrictions. He clearly spoke about a nullifier which was widespread at his time and is still happening today in our time. But that doesn’t mean that the nullifiers are only restricted to what the Shaykh mentioned here. The Shaykh’s words cannot be taken as restriction because if it was to restrict, he would have said: “**The person would only become a Kaffir if he**”

Also, Imam Ibn Al-Arabi Al-Maliki RA said: “**Whoever claims that his man-made law is from Allah then he has committed disbelief.**” The Murjiah of today also abuse and make restrictions by saying “Notice that Ibn Al-Arabi said whoever claims to justify the Kufr of the rulers of today by such restrictions. We ask such Murjiah, where did you get these restrictions from?”

Imam Ibn-Al-Arabi gave an example of a nullifier of Islam but he never said that as the only image. If for example, it reached me that a man named X insulted Allah and his prophet PBUH, and I was asked about the ruling of such an action and I replied with: “**Whoever insults Allah and insults his prophet PBUH has committed disbelief**”.

Is it proper for someone to claim that Notice how Abu Sufyan said (insults Allah AND his prophet PBUH) therefore insulting Allah alone is not disbelief or insulting the prophet (PBUH) is not disbelief.? It is obviously wrong because I was addressing a specific matter which was brought forward to me. You can’t make up restrictions from that. I also believe that whoever insults Allah alone has committed disbelief and whoever insults the prophet PBUH alone has committed disbelief.

Therefore, Shaykh Muhammad ibn-Abdul Wahab was talking about a specific widespread nullifier; he was addressing it and not setting restrictions. It is true that just believing that some guidance other than that of the Prophets (PBUH) is more complete is disbelief, however this is separate from the disbelief of the one who rules by

other than what Allah has revealed which is a nullifier by action without taking into account the condition of the heart as we will explain soon.

Therefore, believing in the heart that some guidance other than that of the Prophets (PBUH) is more complete is disbelief whether he applied the rules of Allah or not. Allah says in Al-Maidah:2: “**O you who have believed, do not violate the rights of Allah**”

How did they violate (Istihlaal) the rights of Allah? Imam Al-Qurtubi RA answers: “**Violating them is by replacing them**”. This is what Istihlaal means. And that was how Quraysh used to replace and play around the rules of Allah (The Sacred Months).

Shaykh (RA) said: “**It is impossible for a person to replace something for another thing without believing that the other thing is better than what he first had.**”

Whoever replaces a car for a different one, then by logic that person didn’t leave his first car for the second one except that he believes that the second one is better in one way or another (Better performance or more comfortable or cheaper price or the second one is better etc.).

So, whoever leaves one thing for a different thing then it is logical to conclude that he didn’t leave the first thing

without believing the second thing is better for him somehow. The only legit exception/excuse is if the person was forced to fall in it.

From the above, we can conclude that external physical actions are the mirror of what’s in the hearts except in the case of compulsion. This can be proven by the Hadith

narrated by Al-Nu'maan Ibn Bashir (RA): “**.... There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoiled the whole body gets spoiled and that is the heart.**” [Bukhari & Muslim]

So, we conclude the general rule that a person would not abandon/replace the rule of Allah for a different rule except that he believes one way or another that the other rule is better than the rule of Allah, by logic.

It even gets worse when such people not only replace or abandon the rule of Allah but they claim that these man-made laws which contradict Islam are justice and they form constitutions such as “**Ministry of Justice**” “**Court of Justice**”. The reason they call such man-made laws “**Justice**” is because they see them as the ultimate justice instead of the Laws of Allah and His prophet PBUH. Beyond doubt such people show preference for man-made laws over the rules of Allah and His messenger (PBUH).

